



Social Interaction of Immigrant Communities (Ethnic Javanese) with Indigenous Communities (Ethnic Tidung) in the Indonesia-Malaysia Borderlands

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Abstract. This research examines the dynamics of social interaction between the immigrant ethnic community (Javanese) and the Tidung ethnic community in Sebatik Island. The focus of this research is to further analyze the practice of Javanese philosophy which is the basis of Javanese Ethnic in interacting with Tidung Ethnic in Sebatik Island on the Indonesia-Malaysia border. The method used in this research is qualitative and combines field observation, in-depth interviews and documentation. The data were analyzed using an ethnographic model to examine the interaction between the Javanese Ethnic and the indigenous people (Ethnic Tidung) through the life values they believe in. The results showed that social interactions between Javanese and Tidung Ethnicities are harmonious without any conflict. This is due to the similarity of life philosophies shared by the Javanese and Tidung. For example, one of the philosophies held by Javanese people abroad is 'Urip Iku Urup' which means that in life there must be many benefits so there is no need to provoke divisions or look for enemies. This is in line with Tidung's philosophy of life 'Tourotus' which means caring not only for their own group but also for other groups to avoid conflict.

Keywords: Social Interaction, Javanese, Tidung Ethnic.

1 Introduction

North Kalimantan is the youngest province on the island of Borneo which borders directly with neighboring Malaysia [1]. One of the directly bordering areas is Sebatik Island. Sebatik Island consists of 5 sub-districts namely West Sebatik, Sebatik, East Sebatik, North Sebatik, and Central Sebatik [2]. The island is unique both geographically and demographically, with the north being Malaysian territory and the south being Indonesian territory [3]. The interesting thing about Sebatik Island is that first, it is a destination for migrants from various parts of Indonesia who want to try their luck in Sabah Malaysia, especially for illegal workers. Secondly, the geographical condition is located right at the border point between Indonesia and Malaysia. Third, the fluid inter-ethnic interaction between migrants (Javanese, Bugis, Timorese, Buton, Sundanese, Toraja, etc.) and the indigenous population (Tidung) [4]. This research will focus on the interaction between Javanese and Tidung ethnicities.

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Demographically, Sebatik Island is mostly inhabited by immigrant populations such as ethnic Bugis, Javanese and Flores (East Nusa Tenggara), but this research will focus on the interaction of ethnic Javanese with ethnic Tidung on Sebatik Island and its significant impact on the social life of the people in the area [5]. This enriches the cultural diversity and social dynamics of the area. The attraction is the cultural differences that contrast with the indigenous population (Ethnic Tidung) in terms of habits, culture and language. This condition has implications for the creation of social interactions between the Javanese Ethnic and Tidung Ethnic, which has a significant effect in shaping social interaction patterns in the Sebatik Island area [5]. The position of Sebatik Island can be seen in Figure 1:

Figure 1. Location Overview of Sebatik Island, North Kalimantan [5].



To provide an overview of the brief history of the presence of Tidung and Javanese ethnicities on Sebatik Island, see the following description. Ethnic Tidung is an ethnic group that originated from the northern region of Kalimantan Island and has become a nation in Indonesia and Sabah-Malaysia [6]. There are three different versions of Tidung's history, the first is that Tidung's ancestors originally came from the Asian continent. Geographically, Tidung has territorial proximity to Asian lands such as China, Philippines, Cambodia, Thailand, Sulu Islands and others. Tidung ethnicity is believed to have originated from South Yunan (China) which eventually spread on the Cambodia-Vietnam-Malacca-Malay route or other languages Old Malay [7]. Secondly, the Dutch East Indies version which states that the origin of the Tidung people comes from the Kayan Dayak. Thirdly, the Governance Section of the Bulungan Regent's Office, which states that the Tidung people are Beach Dayaks who originated from the mountainous area of Menjolutung [8]. The beliefs of the Tidung Ethnic Community also still uphold the ancestral culture and traditions that run until now [9].

Ethnic Javanese, who are ethnic migrants on Sebatik Island, were not originally migrants [10], But in relation to the history of ethnic Javanese migrating to Sebatik Island, it began in the 1980s during the era of the Dutch Colonial Government when the timber business in Nunukan was established [6]. The occurrence of spontaneous migration from the Dutch Government's policy, namely the Colonialization program in

the form of an inter-island population transfer program, which has an impact on Javanese ethnic migration [11]. Javanese ethnicity itself is known as an ethnic group that dominates the territory in Indonesia, based on the Central Statistics Agency (BPS) in the overall population census in Indonesia in 2023-2024 reached 278.7 million people, the Javanese ethnic population reached 95.2 million people [11], This figure is representative of the total population of Indonesia. Based on the latest Central Bureau of Statistics data, the presentation below shows that, Javanese Ethnicity is ranked Number 1 in the number of distribution. This can be seen in Table 1 below:

Table 1. Ranking of the Distribution of the Number of Ethnicities in Indonesia [12].

No.	Nama Etnis	Jumlah Jiwa	Persentase
1	Jawa	95.217.022	40.22%
2	Sunda	36.701.770	15.5%
3	Batak	8.466.969	3.58%
4	Sulawesi	7.634.262	3.22%
5	Madura	7.179.356	3.03%
6	Betawi	6.807.968	2.88%
7	Minangkabau	6.462.713	2.73%
8	Bugis	6.359.700	2.67%
9	Melayu	5.365.399	2.27%
10	Sumatera Selatan	5.199.581	2.16%

Javanese culture comes from the original culture of the Javanese people, especially from Central Java, Yogyakarta and East Java. Broadly speaking, it is divided into 3 parts, namely Banyumasan Culture, Central Java-DIY and East Java. Javanese Ethnic Overseas who prioritize balance, harmony, harmony where they are resilient in surviving in any condition [13]. One of the habits that always flows in the philosophy held by the Javanese is “Mangan Ora Mangan Sing Penting Kumpul”. This means that no matter what, the most important thing is to be with your family. This contrasts with the habits of migrants from other ethnicities who are more concerned with making a living elsewhere [11]. This has a deep meaning, where the Javanese are more concerned with togetherness which will make the brotherhood even closer even though the situation has not been fulfilled materially. The implications of this Javanese philosophy also affect their interactions with other communities where they live.

Javanese migration brings with it a different form of culture and social practices in the overseas area, attempting to adapt to the culture and values of the Tidung Ethnicity. This shows that each individual who is able to adapt to identity change has a big challenge in building new correlations and social networks that create satisfaction between the two different ethnic groups [14]. Thus, there is a need for negotiation between the two ethnic groups, where the Javanese Ethnic must adjust to the norms with their values, and try to adjust to the values of the Tidung Ethnic [15]. In line with the theory of social interaction put forward by George Simmel, social interaction is understood as a process in which human thinking abilities develop, showing awareness

of reason, and involving thoughts and behavior [16]. In this context, the social interaction between the Javanese and Tidung Ethnic groups creates a dynamic relationship between the two groups. This social interaction is an important key in shaping and maintaining a harmonious social life [17].

Linking social interaction with the relationship between the Javanese and Tidung ethnic communities on the Indonesia-Malaysia border, the theory proposed by Simmel (1950) has a great influence. The social interaction between the two ethnicities creates the dynamics of social change that results in a symbiotic mutualism between groups [18]. This research shows that the presence of Javanese in the cultural and economic aspects has encouraged the collaboration of social norms with the local values of the Tidung Ethnic, which in turn has led to multiculturalism in the local community.

Research that elaborates on the social interaction between Javanese and Tidung Ethnic in the Indonesia-Malaysia Border is still relatively new, so it can contribute practically to the understanding of harmonization between two ethnicities that have different cultural values but can live together in harmony in one region. Further research development can be done by integrating a more comprehensive and multidimensional approach for further research development.

2 Research Objectives

The research location is Sebatik Island, Nunukan Regency, North Kalimantan, which is concentrated in West Sebatik Sub-district, consisting of 4 villages namely Liang Bunyu, Setabu, Bambang and Binalawan. This research describes the social interaction between Javanese Ethnic and Tidung Ethnic by using George Simmel's Social Interaction theory as an analytical tool to see the Javanese Ethnic with their noble traditional values can be integrated into the social dynamics of Tidung Ethnic. Social interaction creates cooperation in various fields of cultural differences [19]. Emphasizes the importance of social interaction in establishing ethnic ties of cooperation in all aspects of the field in building harmonious relationships.

3 Methodology

This research uses descriptive qualitative techniques by utilizing observation, interviews, in-depth and documentation to obtain relevant field data. Data analysis uses an ethnographic model to study cultural events as the subject's worldview that makes the object of research [20]. The research on "Social Interaction between Immigrant Communities (Ethnic Javanese) and Indigenous People (Ethnic Tidung) in the Indonesia-Malaysia Border" is certainly very interesting to be elaborated because the interaction between immigrant groups and indigenous people in border areas has its own dynamics. Moreover, the Indonesia-Malaysia border area, especially Sebatik Island, is a rich cultural meeting point where Javanese migrants and indigenous people of Tidung ethnicity live side by side.

This research is important because it can reveal the social, cultural and economic dynamics that develop amidst different ethnic and cultural backgrounds in border areas. Social interactions between different ethnic groups, such as the Javanese and Tidung on Sebatik Island, can reveal unique adaptation processes and factors that influence social integration. Such studies illustrate how communities can interact in economically

and culturally diverse situations and how these differences are managed to prevent potential conflict and promote harmony.

Furthermore, this research has the potential to provide in-depth insights into the patterns of interaction that arise from intercultural relations, including the adaptation of values, changes in social structure, and the influence of economic factors on the integration process. A deeper understanding of these dynamics can help develop policies that support harmonious relations in border areas and enrich the scientific literature related to the study of intercultural relations in Indonesia. This research is also relevant for policy makers and academics interested in studying social interactions in ethnically diverse regions.

4 Result and Discussion

In this stage of the research, the researcher will explain the research findings with reference to George Simmel's Social Interaction Theory, which highlights how relationships between individuals influence group dynamics. The findings will be presented in the form of a qualitative analysis that includes individual self-awareness in interaction, role duality in social relationships, and differences in behavior in small and large groups. Simmel argues that social interaction not only shapes the encompassing but also the social structure at large, which triggers individual consciousness to understand the differences in dynamics [15]. Ethnic differences in social relations, showing that differences are able to participate in social interactions in the Community environment [21].

4.1 Philosophical Values of Immigrant Communities (Javanese) and Indigenous People (Tidung) in Sebatik Island, Indonesia-Malaysia Borderlands

The philosophical values of the Javanese and Tidung ethnic groups reflect their rich culture and unique perspective on social life and individual relationships [22]. On Sebatik Island, located on the Indonesia-Malaysia border, Javanese Ethnicity comes together with Tidung Ethnicity to interact with different cultures. The Tidung community is known for its philosophical values that emphasize the importance of togetherness, harmony and respect for ethnic differences [23]. Meanwhile, the existence of the Javanese community in this region also shows how their culture plays a role in building harmonious social interactions. Both ethnicities, through their cultural values, serve as examples in building tolerance amidst differences. The cooperation between Javanese and Tidung creates a better mutual understanding of the importance of tolerance and respect for cultural differences. These values become a strong foundation in creating harmonious and respectful social relations.

In the life of a multicultural society, each ethnic group has philosophical values that serve as guidelines in interacting in their social environment. These values not only reflect cultural identity, but also become an important tool in maintaining harmony and tolerance in the midst of diversity. This is evident in the interaction between the Javanese and Tidung ethnic communities on Sebatik Island. These two ethnicities, despite their different cultural backgrounds, have managed to build harmonious social relations by prioritizing their respective cultural values as part of a border community.

Similarity of Philosophical Values as the Basis of Acceptance of Ethnic Tidung Community towards Javanese Ethnic. The Javanese philosophical value of “Narima Ing Pandum” means to accept gracefully everything that is destined, namely a sincere attitude and surrender to God Almighty for all events in life [24]. A divine context that teaches the importance of acceptance and gratitude in living life, thus trying to avoid greed and trying to encourage a wise attitude in dealing with various situations [25]. This philosophy is the basis of Javanese social life, which is in line with the philosophical values of the Tidung people, particularly the concepts of “Tourotus” and “Tanguyon”. These values reflect deep local wisdom and serve as guidelines in daily social interactions. “Tourotus” is understood as a principle that emphasizes mutual respect and maintaining good relationships [8].

This research focuses on the social interaction between migrants (Javanese ethnicity) and Indigenous People (Tidung ethnicity) on the Indonesia-Malaysia border, the values of openness of the Tidung community, especially through the principle of “Tourotus” in line with the value of “Narima Ing Pandum” from the Javanese ethnicity. These two values become the foundation for building constructive collaboration between different ethnicities, thus encouraging positive change and mutual respect for differences [26]. The social construction between the Javanese and Tidung ethnicities is reflected in various aspects of interaction, each of which shows different patterns of relationships. This pattern of interaction remains visible to this day in the life of the people on Sebatik Island. The following is an overview of the relationships and interactions between the Javanese and Tidung ethnicities from several aspects which can be seen in **Table 2** below:

Tabel 2. Identity Relationship between Javanese and Tidung Ethnicity

Aspects	Javanese Ethnicity	Tidung Ethnicity	Interaction/Relationship
Culture	Rich artistic and cultural traditions, such as wayang and gamelan.	Traditions focus on nature and water, such as fishing rituals.	Cultural exchange through joint events, enriching experiences.
Language	Using the rich nuances of Javanese language.	Using Tidung language as a symbol of identity.	Pembelajaran bahasa satu sama lain untuk meningkatkan komunikasi.
Education	Emphasize the importance of formal and non-formal education.	Valuing education to maintain tradition.	Kolaborasi dalam program pendidikan dan pelatihan keterampilan.
Leadership	Prioritizing wisdom and deliberation in decisions.	Appreciate leaders who are fair and wise.	Formation of a council of leaders involving representatives from both ethnicities.
Economy	Skills in trade and agriculture.	Relying on traditional fisheries and agriculture.	Cooperation on economic projects, such as a common market.

Social Value	Promoting mutual cooperation and solidarity	Uphold the value of togetherness.	Building an inclusive community through shared social activities.
Traditional Events	Celebrate traditional events, such as weddings and holidays.	Organize traditional rituals and celebrations.	Organize a joint celebration that includes elements from both cultures.
Environment	Adjust to new environmental conditions.	Appreciate nature as an integral part of life.	Collaboration in environmental conservation and natural resource management.

The results of table. 2 above shows that positive social interactions can improve the quality of relationships between individuals and groups, and strengthen social ties in a diverse society [27]. Although Ethnic Javanese and Ethnic Tidung live in the same region, they exhibit stark differences in culture and customs. The Javanese, known for their rich traditions and rituals, have a way of life that focuses on agriculture and the arts [28]. On the other hand, Ethnic Tidung, which is more associated with coastal life, has a more pragmatic interaction pattern with a focus on fisheries [29]. This difference creates an interesting context for social interaction, where both ethnicities can learn and appreciate each other's cultures despite significant differences [30].

The values contained in Javanese philosophy, such as “Narima Ing Pandum,” shape the character of individuals who are responsible, tolerant, and able to adapt to change [31]. Through this interaction, the Javanese and Tidung communities are able to coexist harmoniously, while still maintaining their respective cultural identities. This shows that the interaction between migrants and local communities can create harmonious relationships, cooperation and good adaptation [32]. In a multicultural society, each group is able to maintain its cultural identity while living side by side [33]. The Javanese philosophy of “Urip Iku Urup” which means “Life must burn” illustrates the importance of providing benefits to others, and the greater the benefits provided, the greater the value of life [34]. This philosophy encourages positive and harmonious interactions within the community, where individuals support each other [35].

One of the noble values of the Tidung Ethnic Community, known as Ulun Pagun, plays an important role in building cooperation through the concept of Tenguyun, which reflects the collaborative spirit in aspects of society. This value emphasizes the importance of mutual cooperation and helping each other in various activities, from agriculture to traditional events. By prioritizing the principle of togetherness, members of the Tidung community are able to create strong bonds, strengthen social solidarity and ensure mutual prosperity [29]. This cooperation not only strengthens the community, but also reflects their cultural identity, which is rich in collaborative traditions [29]. Gave freedom to the Javanese Ethnic Migrants to establish the 20th Sebatik Javanese Family Association (Pakuwaja) by inaugurating the Pakuwaja Sebatik Hall in Sei Pancang Village.

Figure 2. Inauguration of Pakuwaja Hall in Sebatik by the Governor of North Kalimantan [29]



The social interaction between the indigenous Tidung Ethnicity and the immigrant Javanese Ethnicity reflects a process of adaptation that develops with age and experience. In this context, both ethnicities have learned to respect and understand each other's cultural differences, making diversity an asset that enriches their social lives. Through various joint activities, such as traditional celebrations and community events, they build strong bonds, creating an atmosphere of togetherness and harmony that allows each individual to feel accepted and valued, regardless of their ethnic background.

The values of gotong royong and solidarity are the main pillars of interaction between the two ethnicities. Over time, individuals from the Tidung and Javanese Ethnicities began to collaborate in areas such as economics, education and culture, strengthening harmonious social relationships. These joint activities not only foster mutual understanding, but also create an inclusive environment where differences are seen as strengths that strengthen the community. This dynamic interaction is a clear example of how diversity can be used as a foundation to build unity in society, relevant to the social interaction between migrants (Javanese) and Indigenous People (Tidung) on the Indonesia-Malaysia border.

Philosophical similarities between the two ethnicities are seen in local cultural values that strengthen social interactions [36]. This concept is in line with efforts to strengthen cultural identity through local values that open space for inter-ethnic dialog. The interpersonal ties that are established, especially from the Javanese side, which emphasizes mutual trust and respect in social relations [37], shows that the values held by both ethnicities complement each other and strengthen inter-group relations. Values of diversity and tolerance implemented in social interactions between Tidung and

Javanese ethnicities [38], shows that promoting local values and tolerance can contribute to inter-ethnic acceptance.

The acceptance of Tidung ethnicity towards Javanese ethnicity is the result of togetherness based on philosophical values that govern their social interaction, which ultimately strengthens social cohesion in a pluralistic society. Philosophical values in Javanese culture, as explained, have an important role in shaping identity and social behaviors that support inter-ethnic acceptance [39]. Common philosophical values such as “Tanguyon” and “Urip Iku Urip” promote harmony and understanding between the two ethnic groups.

4.2 Social Interaction between Ethnic Javanese and Ethnic Tidung on Sebatik Island.

The articulation of the philosophical values of “Tourotus” from the Tidung community and “Narima Ing Pandum” from the Javanese community offers deep insights into inter-ethnic social interaction. “Tourotus” emphasizes the importance of mutual respect and maintaining good relations within the community, while ‘Narima Ing Pandum’ emphasizes sincere acceptance of everything that happens in life, including the results of the efforts that have been made. These two values are the foundation for building harmonious relationships and supporting sustainable togetherness [40].

The values of “Tourotus” and “Narima Ing Pandum” serve as moral guidelines that strengthen the collective identity between the Tidung and Javanese communities. In daily practice, these values encourage individuals to help each other in various aspects of life, such as social and economic activities. For example, in the Tidung community, joint activities such as celebrations serve as a means to strengthen social ties and enhance understanding among community members. In the context of social interaction, “Tourotus” teaches the importance of collaboration and gotong royong, in line with research showing that communities that prioritize togetherness tend to be more stable and harmonious. On the other hand, the “Narima” attitude helps individuals of Javanese ethnicity to be more adaptable and respectful of differences, thus creating an inclusive and harmonious atmosphere in social interactions.

The presence of Javanese immigrants enriches Tidung's cultural life through cultural exchanges in the fields of culinary, art and tradition [41]. For example, in some celebrations, elements of Javanese culture are often integrated with Tidung traditions, creating a unique experience and strengthening relationships between individuals [42]. The social networks that are formed become a means to promote tolerance and cooperation, allowing both groups to celebrate their differences while finding commonalities that strengthen their relationships [43].

Table 3. Interview Results Between Javanese and Tidung Ethnicity

Interaction Aspect	Description Javanese Ethnicity	Description Tidung Ethnic Community	Impact of Interaction
Social Life	Javanese people adapted to local customs, including the use of Malay as a	Tidung people retain their culture and language, but also use Malay to	There is cultural assimilation and the use of language as a unifying tool,

Occupation/Economy	means of daily communication. Most migrants from Java work as farmers, traders and day laborers. They also often participate in local economic activities.	interact with newcomers. Tidung people generally work as fishermen and farmers, and own customary land. They have begun to cooperate with migrants in local economic ventures.	but each identity is maintained. A complementary economic relationship is created, despite potential conflicts over land and natural resources.
Religious Life	The Javanese are predominantly Muslim, as are the Tidung people, so religious values are a common ground for social interaction.	The Tidung people are also predominantly Muslim, and their religious practices often align with those of the migrant community.	The influence of religion strengthens social harmony and solidarity between the two groups.
Culture and Customs	Javanese society introduces traditions such as wayang, kuda lumping, and selamatan, but also follows local customs in traditional ceremonies.	The Tidung people still practice their customs, such as traditional Tidung ceremonies (Leba' or Erong) related to the cycle of life.	There is cultural exchange and tolerance, but each group still holds on to their culture..
Conflict and Resolution	Conflicts are rare, but if there is a problem, it is usually resolved through deliberation and consensus with traditional and religious leaders.	The Tidung community uses adat and community leaders to resolve conflicts, with a peaceful and deliberative approach.	Conflict resolution is more cooperative, prioritizing traditional and religious deliberation.

Source: Processed Researcher Data, 2024

The results of the interviews between the Javanese and Tidung Ethnicities reveal the existence of complex social interactions between the two ethnic groups, covering various aspects of life. These interactions reflect a rich social dynamic, where relationships are not only functional but also lead to increased mutual respect and tolerance. In various situations, the two ethnic groups demonstrate the ability to adapt and build harmonious relationships, creating a more inclusive social environment and strengthening inter-ethnic ties [44].

Furthermore, respect for tradition is an equally important value. Javanese culture is rich in rituals and traditions that can provide valuable lessons on how to preserve cultural heritage. By adopting this value, Ethnic Tidung can better appreciate their own traditions while opening up space for cultural collaboration. Combining traditional

elements from both Ethnicities in certain events not only enriches the cultural experience but also creates a stronger collective identity.

Figure 3. Exhibition of Tidung's Ethnic Heritage Celebrates [44]



The event in **Figure 3** seems to have a strong aim of promoting and preserving the rich cultural heritage of Ethnic Tidung. By showcasing nine elements covering various aspects of Tidung life, such as customs, culture and traditional technology, the event aimed to highlight how rich and diverse their cultural heritage is. The presence of President Jokowi as a symbol for the Javanese Ethnic community is of deep significance, perhaps reflecting the government's support for the preservation of local culture and recognition of the importance of cultural diversity in Indonesia. One of the Javanese traditions, such as *rewang*, also creates a strong social network, where individuals help each other and work together in various social activities, reflecting the values of collaboration and solidarity [45].

Philosophical values embraced by the Tidung and Javanese communities, such as “*Tourotus*” and “*Narima Ing Pandum*” reflect the importance of tolerance and harmony in social interactions. “*Tourotus*” emphasizes respect and maintaining good relations, while “*Narima Ing Pandum*” focuses on accepting life and the results of efforts, both of which are strong foundations for building relationships between individuals in the community. These values not only maintain harmony between groups, but also encourage cooperation in various aspects of life, both social and economic, thus creating a more inclusive environment. On Sebatik Island, the presence of Javanese ethnic migrants enriches the cultural life of the Tidung community through the exchange of traditions and social practices. Despite coming from different cultural backgrounds, the two ethnicities are able to find common ground in shared values, such as through social activities and traditional ceremonies that incorporate elements of each other's cultures. As a result, the social relationships established between the two groups not only strengthen their cultural identities, but also promote mutual respect and deepen collaboration in various aspects of life.

5 Conclusion

This research found that the social interaction between the immigrant community (Javanese Ethnic) and the indigenous community (Tidung Ethnic) in Sebatik Island, Indonesia-Malaysia border, is harmonious without any conflict. This is due to the similarity of philosophical values adopted by the two groups, such as the philosophy of “Urip Iku Urup” from the Javanese community which emphasizes the importance of providing benefits to others and “Tourotus” from the Tidung community which emphasizes caring for other groups to avoid conflict. These two values provide a strong foundation for building harmonious social relationships and creating an inclusive atmosphere. The results also show that these social interactions not only maintain harmony between groups, but also encourage cooperation in various fields such as economic, social and cultural. These shared values have facilitated the adaptation process between the two ethnicities, where the Javanese migrants are able to adjust to the local culture of the Tidung people. Through joint activities, such as traditional ceremonies and community celebrations, the two groups have strengthened their social ties. The cultural exchanges that occur, including in arts, culinary and traditions, also enrich social life on Sebatik Island. Thus, interactions between Javanese and Tidung communities create mutually beneficial collaborations and deepen mutual respect, while strengthening social integration in the border region.

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